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FOR THE GOSPEL MESSENGER.

LECTURES OF A PASTOR.

Addressed to the Candidates for the rite of Confirmation.

Lecture VI.—The Evidences of the Christian Religion.

HAVING finished the remarks on the rite of Confirmation, we proceed, as was proposed, to consider, (as naturally connected with the subject) the divine authority for our holy religion, at least some of the arguments on which it rests. On this subject, I have nothing new to say, and even if I could, which I cannot, set forth old arguments in my own language, in a manner as interesting as they have already been by others, I should not think it justifiable to spend my time in needless labour. Utility and not novelty being the purpose of these Lectures, the reasoning and the very language of able writers will be used, mine being the humble province of arranging and condensing the arguments, and inviting attention to the master works for which we are indebted to authors of different ages and countries, and denominations of Christians. But we are met at the threshold, with a denial of the necessity of divine revelation, and told that reason is a sufficient instructor of man in the truths and duties of religion. This assertion is well refuted by the author of the Book of Wisdom: "Hardly do we guess aright at things that are upon earth, and with labour do we find the things that are before us, (or at hand) but the things that are in heaven, who hath searched out, and thy counsel who hath known, except thou give wisdom, and send thy Holy Spirit from above." The weakness of the mental vision is proverbial, and if it fails to penetrate things present, how can it be expected to take cognizance of the future. All experience is against the supposition, that reason can discover the attributes of the divine nature, the condition of creatures in the immortal state, the rewards and penalties of the invisible world, and the counsels of God as to human duty. "Canst thou by searching find out God? Canst thou find out the Almighty to perfection? It is high as heaven; what canst thou do? Deeper than hell; what canst thou know? The measure thereof is longer than the earth, and broader than the sea." To Horne's Introduction to the Holy Scriptures, I would refer you for proof of the following positions:

"1. The ideas of the ancients respecting the nature and worship of God were dark confused and imperfect.

2. They were ignorant of the true account of the creation of the world.
3. They were also ignorant of the origin of evil, and the cause of the depravity and misery which actually exist among mankind.
4. Equally ignorant were the heathens of any method, ordained and established by the Almighty, by which a reconciliation could be effected between God and man, and His mercy exercised, without the violation of His justice; and by which the pardon of sinners might not only be made consistent with the wisdom of His government, and the honour of his laws, but also the strongest assurances might be given them of pardon, and restoration to the divine favour.
5. They were ignorant, at least they taught nothing, of divine grace and assistance towards our attainment of virtue, and perseverance in it.
6. They had only dark and confused notions of the *summum bonum* or supreme felicity of man.
7. They had weak and imperfect notions of the immortality of the soul, which was absolutely denied by many philosophers as a vulgar error, while others represented it as altogether uncertain, and as having no solid foundation for its support.
8. If the philosophers were thus uncertain concerning the immortality of the soul, they were equally ignorant of the certainty of the eternal rewards and punishments of a future state, and of the resurrection of the body.
9. If we advert to the pagan nations of the *present age*, we learn from the unanimous testimony of voyagers and travellers, as well as from those who have resided for any considerable time among them, that they are immersed in the grossest ignorance and idolatry, and that their religious doctrine and practices are equally corrupt.
10. The contradictory and discordant speculations of the modern opposers of revelation, who boast that reason is their god, (even if they had not long since been fully answered) are great and glaring, and the precepts delivered by them for a rule of life, are utterly subversive of every principle of morality. A brief statement of the recorded opinions of the principal opposers of revelation, in modern times, will prove and justify this remark."

The celebrated Robert Hall has these valuable remarks on our subject: "The most eminent among the pagans themselves, it ought to be remembered, who having no other resource, were best acquainted with the weakness and the power of reason, never dreamed of denying the *necessity of revelation*: this they asserted in the most explicit terms, and on some occasions, seem to have expected and anticipated the communication of such a benefit. We make no apology for citing from the present work,* the following remarkable passage out of Plato, tending both to confirm the fact of a revelation being anticipated, and to evince supposing nothing supernatural in the case, the divine sagacity of that great author. He says, 'this just person (the inspired teacher of whom he had been speaking,) must be poor, and void of all qualifications but those of virtue alone; that a wicked world would not bear his instructions and reproofs; and therefore, within three or four years after he began to preach, he should be persecuted, imprisoned, scourged,

* Review of Gregory on Evidences of Christianity, in Hall's Works, vol. ii. p. 301.

and at last be put to death.' In whatever light we consider it, this must be allowed to be a most remarkable passage, whether we regard it as merely the conjecture of a highly enlightened mind, or as the fruit of prophetic suggestion: nor are we aware of any absurdity in supposing that the prolific spirit scattered on certain occasions some seeds of truth amid that mass of corruption and darkness which oppressed the pagan world. The opinion we have ventured to advance is asserted in the most positive terms in several parts of Justin Martyr's Second Apology. Without pursuing this inquiry further, we shall content ourselves with remarking, that as the sufficiency of mere reason as the guide to truth never entered into the conception of pagans, so it could never have arisen at all but in consequence of confounding its results with the dictates of revelation, which since its publication has never ceased to modify the speculations and aid the inquiries of those who are least disposed to bow to its authority. On all questions of morality and religion, the streams of thought have flowed through channels enriched with a celestial ore, whence they have derived the tincture to which they are indebted for their rarest and most salutary qualities. Before we dismiss the subject we would just observe, that the inefficacy of unassisted reason in religious concerns appears undeniably in two points; the doubtful manner in which the wisest pagans were accustomed to express themselves respecting a future state, the existence of which Warburton is confident none of the philosophers believed; and their proud reliance on their own virtue, which was such as left no room for repentance. Of a future state, Socrates in the near prospect of death, is represented by Plato expressing a hope, accompanied with the greatest uncertainty; and with respect to the second point, the lofty confidence in their own virtue, which we have imputed to them, the language of Cicero, in one of his familiar letters is awfully decisive: 'While I exist I shall be troubled at nothing, since I have no fault whatever; and if I shall not exist I shall be devoid of all feeling.' So true is it that life and immortality were brought to light by the Saviour, and that until he appeared, the greatest of men were equally unacquainted with their present condition and their future prospects."

Those persons who may wish further light on the present topic will do well to consult the admirable work of Leland on "the Advantage and Necessity of Divine revelation." To the lecturer the following statement seems decisive: God does nothing in vain. The fact that he has made a revelation of his will is sufficient evidence that it was necessary, or that his will, (in other words, a knowledge of duty) could not have been ascertained by mere human reason. Having become satisfied that a divine revelation is probable, or reasonably to be expected, the next question will be, have we such a revelation, or, is the bible indeed a revelation from God? It has been usual to meet this inquiry by considering three points, the genuineness, the authenticity, and the inspiration of the holy book; the *genuineness*, that is, was it written by the several persons to whom it is ascribed, those persons who lived at such a time and in such a place, the *authenticity*, that is, are the facts stated true, and this without any reference to the character of the writers, for they might have been good men, and yet th-

facts not true, since they themselves might have been deceived by others or by their own unrestrained imaginations; these two points viz: that the books of Scripture are not forgeries but actually written by the men they are attributed to, and that they contain no falsehoods either designed or not designed, I shall not consider, because they are not essential to the establishment of our main point, and are necessarily involved in the inquiry as to the divine inspiration of those holy books. If it can be shown that "all Scripture is given by inspiration of God," it follows of course that it contains the truth and nothing but the truth, and the points as to the time when this and that book were written, and by whom they were indited, are either immaterial or sufficiently well ascertained. For example, whether the book of Job was written by Job or by another, and whether it was written in this precise year or somewhat earlier or later, cannot affect the main question that the book was written by a person divinely inspired. I repeat then, the questions of genuineness and authenticity are merged in the question of divine inspiration. Is the Bible the word of God, this is the one great question which we shall endeavour to meet by a brief review of

- I. The external evidences.
- II. The internal evidences.
- III. What I shall call, miscellaneous evidences.

QUESTIONS.

Has any man by his unassisted reason, discovered any one great truth or duty of religion?

Has or had the wisest pagan any correct idea of the origin of evil, the means of pardon, the means of sanctification, the future judgment, and the sin of idolatry?

Has any modern infidel philosopher been able to devise a consistent and unexceptionable system of religious truth and duty?

Did any ancient philosopher deny the necessity of divine revelation?

What did Plato say?

What was the opinion of Justin Martyr as to the *source* of the little light on religion which the heathen had?

Did Socrates confidently believe that his soul was immortal?

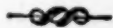
What did Cicero say as to his own moral blamelessness?

What book on the "Advantage and Necessity of Divine revelation," was recommended?

What do you understand by the *genuineness* of the books of Scripture, and what by their *authenticity*?

Is it not sufficient to prove that the holy books are *divinely inspired*?

What is the division proposed of our subject?



The following Article encourages us to hope for a Series on a very important subject.—*Ed. Gos. Mes.*

RELIGIOUS EDUCATION.—No. 1.

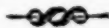
When God blesses any of us with children, he virtually says, "take this child and nurse it for me and I will give thee thy wages." In this short sentence is an epitome of our duty. It could not be expressed in fewer or clearer words. Let us consider it in its several bearings.

"Take this child," receive, at the hands of your maker, this precious charge. It is a jewel, far greater in value, than those with which you have been hitherto decked; it has in it a spark of divinity, it possesses an immortal soul. Take it and value it highly, you cannot value it too highly, all your attention, all your care is due to it. On other gifts you may bestow too much time and affection, on this you cannot, [the supreme love due to the giver, of course, excepted.] It possesses within it a germ which will never cease to expand while it is under your care, and it must be pruned and watered and directed with unceasing vigilance.

But, remember that though it is given into your charge, you are not to be the ultimate possessor of it. You are to nurture it in your garden for a few years, and then it must either be transplanted into the Paradise of God, or cast out as a root of bitterness, and therefore it is added "nurse it for me." Bring it up for God and to God, it must either be his or the Devil's, and it depends mainly upon you, to which it shall belong. A few individuals have been found who have been enabled by the assistance of God's holy spirit, to burst through the shackles of a bad education and choose for themselves the service of their maker; but the instances cannot be numbered of those who have looked back after long years of sin and shame to the pious words and pious prayers of parents, long since in their graves, and been redeemed. Nurse then your children for God, sow in them the good seed which may spring up and bear fruit, when you are in your graves.

Lastly, God annexes to the most pleasant, most rational, and most natural of all duties, an unlimited promise. "I will give thee thy wages"—not, length of life, not riches and honor, not any particular blessing, but "wages." And, well may it be so expressed; for it would be impossible to limit or enumerate the blessings which follow the proper education of children, blessings present and future; blessings of respect and affection and comfort here and hereafter; the inexpressible happiness of being able to say, "here am I, and the children whom thou hast given me."

In a future number, I wish to draw attention to the Sunday School, as one great means, under God, for the furtherance of this desirable end.



FOR THE GOSPEL MESSENGER.

TESTIMONY IN FAVOUR OF CONFIRMATION.

Messrs. Editors.—To the lecture on "the Scriptural authority for the rite of Confirmation," printed in your number for May last, there might have been added the following testimony to the same effect from eminent men attached to those Christian denominations, among whom this venerable custom is not observed. "It has been," says "Pastoral Advices," an English tract, "asserted and recommended by some considerable writers of our own, who have not in all things agreed with us in the matter of Church government, as we see in Mr. Hammer's Exercitation, and Mr. Baxter's Treatise on this subject, in which they greatly lamented the disuse of it as a thing of pernicious consequence to the Christian religion." Henry, the learned and pious

Presbyterian in his celebrated commentary on Acts viii. 17, and Hebs. vi. 2, says, "The laying on of hands was anciently used in blessing, by those who blessed with authority. Thus the Apostles blessed these new converts, ordained some to be ministers, and confirmed others in their Christianity." "Laying on of hands, either on persons passing solemnly from their initiated state by baptism, to the confirmed state, by returning the answer of a good conscience towards God, and sitting down to the Lord's table; this passing from incomplete to complete Church-membership, was performed by laying on of hands, which the extraordinary conveyance of the gift of the Holy Ghost continued."

"The celebrated reformer Calvin (we quote from Bishop Hobart's Sermon on Confirmation,) acknowledges that it was practised by the Apostles. Commenting on the passage in the Epistle to the Hebrews, in which is reckoned "the laying on of hands," he considers it as evidence, that Confirmation was practised by the Apostles; observing-- "young persons, when their infancy was past, and they had been instructed in their faith, offered themselves for catechism, which they had after baptism; but another rite was applied, viz. the imposition of hands." And in the fourth book of his "Institutions" he observes, "It was an ancient custom, that the children of Christian parents, when they were grown up, should be presented to the Bishop, to do that office which was required of persons who were baptized at adult age. Forasmuch as that being baptized in infancy, they could not then make any confession of their faith before the Church, they were again brought by their parents before the Bishop, and examined by him in the catechism, which they had then in a certain form of words. And that this act, which ought to be grave and sacred, might have the greater reverence, the ceremony of the imposition of hands was used in the exercise of it. And so the youth, after their faith was approved, were dismissed with a solemn benediction." "Such an imposition of hands as this, which is used purely as a blessing, I very much approve of, and wish it were now restored to its pure and primitive uses."

"And his successor, the celebrated Beza, bears testimony, in his comment on the same passage, to the Apostolic institution of this rite, speaking of an "explication of Christian doctrine, which was delivered to the catechumens in baptism, and imposition of hands."*

* In a "Report of a Committee of the General Assembly" of the Presbyterian Church, with respect to a plan for disciplining baptized children, there is the following candid acknowledgment on the subject of Confirmation.

"It appears that a rite called Confirmation, was administered by the imposition of the hand of the Minister, or Bishop, or Elder, together with prayer, on baptized children, at a certain age. Both Calvin, (in his Institutions, b. iv. c. 19. s. 4.) and Owen, (in his Commentary on the Hebrews, c. vi. v. 3. p. 33. vol. 3.) acknowledges that this practice existed at a very early period in the Church. The latter thus states its design, 'when they, (that is, the children of believers, baptized in their infancy,) were established in the knowledge of these necessary truths, (of which he makes mention before,) and had resolved on personal obedience unto the Gospel, they were offered unto the fellowship of the faithful: and here, on giving the same account of their faith and repentance, which others had done before they were baptized, they were admitted into the communion of the Church, the elders thereof laying their hands on them, in token of their acceptance, and praying for their confirmation in the faith.' This rite, which originally was confined to those who were

SERMON VIII.

Colossians iv. 1.

"Masters give unto your Servants that which is just and equal, knowing that ye also have a Master in Heaven."

In the last sermon, we made some remarks on the *manner* in which the duty of religiously instructing our slaves may best be performed. In continuing the same topic, we remark, seventhly :

We ought to oblige them constantly to attend Church on Sundays, when the necessary business and care of the house does not absolutely require their staying at home.

This will not only be the most probable means of confirming them in their duty, and giving them a stronger sense and awe of the divine presence, but will keep them out of many disorders and irregularities they are apt to run into, one among another, when their masters and mistresses, are gone to Church ; such as visiting, drinking, junketing, hunting, fishing, and other idle, wicked practices. And to this end, we ought often to call upon them, to set aside their trifling excuses, to spur them on, and oblige them to draw near to God in his congregation, even when their own dispositions, if let alone, would not bring them to him. And as there is a law to punish us if we oblige them to break the Sabbath, so ought we to punish them severely for breaking it of their own accord, or neglecting the means offered them of growing better and happier.

8th. It would be very proper to call them to account on a Sunday evening, for what they have heard at Church. This will not only help to rivet the instruction given them better in their memories, but will tie them down to a greater seriousness and attention. This will

baptized in their infancy, was afterwards administered to adults, immediately upon their baptism. (Kings's Primitive Church, part ii. c. 5. Bing. Ecc. Ant. b. xii. c. 1. s. 1.) In process of time, when the Church became grossly corrupted in her practice as well as doctrine, it was administered to infants immediately after baptism, that they might receive the Lord's supper. (Bing. Ecc. Ant. b. xii. c. 1. s. 2.) This historical fact, while it exhibits a most deplorable superstition, strikingly illustrates the design of Confirmation, as already stated from Dr. Owen." Report, &c. p. 14, 15.

The Report then quotes an eloquent passage from Hooker, whom it styles the "judicious Hooker," and proceeds—"This rite of Confirmation, thus administered to baptized children, when arrived to competent years, and previously instructed and prepared for it, with the express view of their admission to the Lord's supper, shows clearly that the Primitive Church, in her purest days, exercised the authority of a mother over her baptized children."

With regard to the opinion of the authors of the Report, and of Dr. Owen, that Confirmation was administered by the Ministers or Elders, whom they also style Bishops, it may be sufficient to adduce the following from the "judicious Hooker," which occurs in the same section that contains the passage on which they bestow so much commendation. "The cause of severing Confirmation from Baptism (for most commonly they went together) was sometimes in the Minister, which being of inferior degree, might baptize but not confirm, as in their case it came to pass whom Peter and John did confirm, whereas Philip had before baptized them." Quoting the passages which have been adduced in this sermon from Cyprian and Jerome (page 16.) the "judicious Hooker," observes, "By this it appeareth that when the Ministers of baptism were persons of inferior degree, the Bishops did after confirm whom such had before baptized." Eccl. Pol. book v. sect. 60.

also discover, whether they really spent their time in Church, or loitered it away in idleness and prating without doors, or in other bad, unprofitable methods, as is too frequent with them.

9th. To engage them in a constant attendance upon their duty to God, we should show them particular favor or displeasure, in proportion to their care or negligence in it. Thus does Almighty God himself deal with us; rewards are proposed to the faithful and persevering, and punishments threatened to the disobedient and slothful. We, therefore, ought by our behaviour to convince them, that in order to become our friends and favourites, they must endeavour to make themselves friends and favourites of God; and show them by experience, that we shall always have most regard, to such among them, as have the most regard for religion. This encouragement or discountenance, suited to their diligence or neglect in the duties of Christianity, must needs raise an emulation among them, who shall be the best: since, by this sort of discipline strictly observed, they must perceive that the best will always be the greatest; will hold the first rank in his master or mistress's favour and confidence, and be honoured, trusted, and preferred before all his brethren and fellow-servants. This method I would therefore recommend to your serious consideration and practice.

II. We ought in a particular manner to take care of the children, and instil early principles of piety and religion into their minds. If the grown up slaves, from confirmed habits of vice, are hard to be reclaimed, the children surely are in our power, and may be trained up in the way they should go, with rational hopes that when they are old, they will not depart from it. We ought, therefore, to take the charge of their education principally upon ourselves, and not leave them entirely to the care of their wicked parents. If the present generation be bad, we hope by this means that the succeeding ones will be much better. One child well instructed, will take care when grown up to instruct his children; and they again will teach their posterity good things. And I am fully of opinion, that the common notion of wickedness running in the blood, is not so general in fact as to be admitted for an axiom. And that the vices we see descending from parents to their children, are chiefly owing to the malignant influence of bad example and conversation. And though some persons may be, and undoubtedly are, born with stronger passions and appetites, or with a greater propensity to some particular gratifications or pursuits than others, yet we do not want convincing instances how effectually they may be restrained, or at least corrected and turned to proper and laudable ends, by the force of an early care and a suitable education.

To you of the female sex, (whom I have had occasion more than once to take notice of with honor in this congregation,) I would address a few words on this head. You, who by your station are more confined at home, and have the care of the younger sort more particularly under your management, may do a great deal of good in this way.—I know not when I have been more affected, or my heart touched with stronger and more pleasing emotions, than at the sight and conversation of a little negro boy, not above seven years old, who

read to me in the new testament, and perfectly repeated his catechism throughout, and all from the instruction of his careful, pious mistress, now I hope with God, enjoying the blessed fruits of her labours while on earth. This example I would recommend to your serious imitation, and to enforce it shall only remark, that a shining part of the character of Solomon's excellent daughter is, that she looketh well to the ways of her household.

But here I am aware of a very material objection, which it is necessary to propose and consider, viz.

"The method here laid down will suit well enough with small families, and such negroes as are continually about the house. But what must be done in such families as have large numbers, dispersed in quarters, at a distance from the masters and mistresses habitations, where they cannot be visited and instructed in the manner, and with that care which is here proposed?"

This I own my brethren, is a great difficulty; and though not easily removed at present, may yet in time be provided against. To which end two things may principally be useful.

1. To be careful in the choice of overseers.

An overseer ought to be in a quarter, what a master or mistress is in a family:—he supplies the place, and ought in some measure to be able to supply the use as well as to support the authority of the command intrusted to him. Some such articles as the foregoing ought to be recommended to his practice, and the performance expressly stipulated as a part of his duty; and the neglect made penal by the terms of your agreement with him. I know it will here be objected,—“Where shall we get overseers so qualified?”—My answer is, you must do the best you can for the present; and though you cannot hope to meet with such as you could wish for, yet shew your regard to this great duty, by choosing the best and soberest from among such as offer themselves. And if it was once become a custom to insist on moral and religious qualifications in overseers, as well as knowledge in plantation business, it would necessarily give a great check to the vices and abominations which reign among the common people, and make them more earnest and careful in giving such an education to their children, as would hereafter recommend them to a superior trust, to the great improvement and benefit of the province in general.

Having now gone through the several heads proposed, and shewn that it is really the indispensable duty of every Christian master and mistress, to bring up their slaves in the knowledge and fear of God; that the faithful performance of it must necessarily be attended with great and valuable advantages and blessings, both in this world and the world to come; that the common excuses and objections against it, are all weak, vain, and trifling; and having laid down a rational method of performing it with probable assurance of success, I shall conclude with a few observations upon the whole.

The scheme this day proposed, being of a considerable extent, we cannot reasonably hope to see it brought to perfection in a short time, perhaps not in our days; let us however, my brethren, have the honour

and happiness of beginning it. Let us proceed with patience, resolution, perseverance and unweariedness, not suffering ourselves to be discouraged or baulked by unpromising appearances, or difficulties arising at our first attempts:—and let us cheerfully commit the success to Almighty God, whose work it is, and whose blessing upon our sincere endeavours, we have no room to doubt of. The apostles themselves saw not a thorough establishment of the faith of Christ in their days. They planted it by their preaching, they watered it with their blood, and it took deep root: but it was several ages after their decease before it flourished and spread over whole nations, or before rulers and princes sprung from its branches. We, my brethren, have the same seed too. We have the same heavenly promises for its increase, and if we plant with like faith and unweariedness, we may be certain of a proportional crop of the fruits of righteousness in due season.

When Moses, by the command of God, had given a system of divine laws to the children of Israel, we find him addressing them in these words. “Behold, I have taught you statutes and judgments, as the Lord my God commanded me, that ye should do so in the land whither ye go to possess it. Keep, therefore, and do them: for this is your wisdom and your understanding in the sight of all the nations, which shall hear of all these things, and shall say, truly this nation is a wise and an understanding people.” The wisdom of the ancient people of God, then it seems, consisted in their knowledge of him and his laws, and in glorifying him before the heathen nations around them, by an exemplary regard and obedience to his statutes and commandments. We, my brethren, are their successors in the covenant with God; we, like them, are put in possession of a good land by the favour of Providence, and in like manner are surrounded by heathen nations of Indians, whose conversion we are in conscience concerned to promote. It is our duty, as it was anciently theirs, to glorify God in the sight of our pagan neighbours, that they looking upon us as a wise and understanding people, who have God nigh unto us in all things we call upon him for, may be the readier to join themselves unto us, and in due time receive the faith of Christ. If we therefore are remiss in propagating the knowledge of God in our own families, can we ever hope to have a hand in the glorious work of converting the native Indians? If we suffer our poor slaves to remain in ignorance, upon account of some small expense in employing catechists, or some little supposed loss in sparing time for their instruction, shall we pretend to any share of this true heavenly wisdom? Or shall it not rather appear beyond all contradiction, that the advancement of our worldly interest is the only object of our wisdom and understanding? and that with the rich fool in the gospel, we rather choose to lay up treasures here for ourselves than to be rich towards God.

The honourable testimony which God himself gives of Abraham, and the peculiar confidence he reposed in that faithful servant, is expressed in the following words: “Shall I hide from Abraham the thing which I do? Seeing that Abraham shall surely become a great and mighty nation, and all nations of the earth shall be blessed in him. For I know him, that he will command his children, and his house-

hold after him, and they shall keep the way of the Lord, to do justice and judgment, that the Lord may bring upon Abraham that which he hath spoken of him." Can the utmost stretch of human ambition propose to itself any honour beyond that of being called the friend of God, as Abraham was?—to converse familiarly with the Almighty?—to be allowed to stand in the gap of divine vengeance, and powerfully to intercede in favour of guilty nations, against whom the arm of the Lord was already up-lifted, as Abraham did in behalf of the unhappy cities of Sodom and Gomorrah?

Would we, my brethren, partake of these honours, these truly noble privileges?—would we covet an assured blessing, not only upon ourselves and our posterity, but also that blessings should be conveyed through us to people and nations, and to secure the testimony of conscience and of God himself in our favour? Let us then take the same steps for attaining them with this eminent and worthy servant of the Most High:—let us strive so to order our children and household, so to teach our descendants and slaves, that they may keep the way of the Lord to do justice and judgment after us, and become fit instruments for conveying the blessings received from us down to future generations, and spreading them abroad among these and other nations, who will have cause to bless and revere our memories;—and that the Lord may bring upon us whatever good he hath spoken, whatever happiness he hath promised upon his own Almighty word, to such as love and fear him.

Our blessed Saviour at his first public appearance in the synagogue of Nazareth, described his own divine mission, and the intent of it, in the words of that gracious prophecy of Isaiah, which he was sent to fulfil. "The spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor: he hath sent me to heal the broken hearted, to preach deliverance to the captives, and recovering of sight to the blind; to set at liberty them that are bruised, to preach the acceptable year of the Lord." And when John the Baptist, in order to confirm his disciples in the faith of Christ, sent two of them on a solemn embassy to him, with this demand, "Art thou he that should come, or do we look for another? Jesus answered and said unto them, go and shew John those things which ye do hear and see: the blind receive their sight, and the lame walk; the lepers are cleansed, and the deaf hear; the dead are raised up, and the poor have the gospel preached unto them." Whence it is plain that as the Messiah, or anointed of God, was in pursuance of his office to preach the gospel to the poor, so the fulfilling of that gracious prophecy was the great mark of our Saviour's being the Christ, or the anointed one in very truth:—A mark, without which all his wonderful works, even his raising the dead, would not have been sufficient. And as such he adds it to those miraculous operations, and concludes with it in his answer to John's disciples, as that which crowned and confirmed all the other divine and supernatural testimonies in his favour. And the poor, saith he have the gospel preached unto them. Is then, my brethren, the preaching of the gospel to the poor and ignorant the great business of Christ's coming into the world? Was this the very end for which he was anointed or made

the Messiah, by the descent and resting of the Spirit of God upon him? Are all other outward marks of Christ's kingdom upon earth of no value or certainty where this is wanting? And is it from this alone that we can be fully assured of Christ's presence among us? Is our blessed Saviour the great pattern we ought to imitate? Would he have all men to be saved, and to come to the knowledge of the truth? And is the promoting of this knowledge and salvation through Christ a principal branch of that Christian charity recommended by St. Paul, without which the speaking of all tongues, the gift of prophecy, the knowledge and understanding of all mysteries, the having faith sufficient to remove mountains, the bestowing all our goods to feed the poor, or even giving up our bodies to burning and martyrdom, can profit nothing, but is as vain and empty as the noise of sounding brass or a tinkling cymbal. Then let us shew our charity by helping them to the attainment of the everlasting happiness of heaven.—Amen.



THE LOW STATE OF PIETY IN THE CHURCH OF ENGLAND.

This seems a very favourite topic in the periodicals of non-episcopalians, and one illustration on which they dwell is the "state of the English Universities." The following extracts therefore, will be welcomed by all who really desire to know the truth. The Rev. R. Watson, a celebrated Methodist, says, "Among that part of the clergy who are *not* usually denominated evangelical, and the attendants upon their ministry, there is far more sincere piety than some warm religionists are disposed to admit; though somewhat of an ascetic kind, and not so aggressive and missionary in its character as is desirable." The British Critic says, 'The manner in which the high Church party has been attacked is matter of notoriety. The fox-hunting parson, the drinking parson, the gambling parson, the incontinent, immodest parson, the lazy, careless, self-indulgent parson, the proud, morose, domineering parson, is successively brought forward as its representative. And if the letter press of a book is incompetent to the work of defamation, the deficiency can be eked out by a libellous print in a shop-window. All the vices of individuals are picked up and brought together as the *beau ideal* of a high Churchman. The modern Apelles collects the scattered features of deformity, and dips his pencil in the darkest colours of calumny, and then exclaims with a grim smile of self-congratulation, 'is not the portrait complete?' But might we not retort? Might we not retort upon the infidel? Might we not retort upon the dissenter? Is it not evident, that there is no picture, however hideous, or frightful, or revolting, which we might not form of any sect of religionists under heaven, by adopting a similar process, of ungenerous and iniquitous generalization? Would it not be easy, as it would be base, to exhibit the most disgusting traits of specious hypocrisy, or conceited ignorance, or nauseous cant, and write under the filthy daub the word '*Saint*,' or '*Evangelical*,' or '*Methodist*?' And what we should scorn to do to others, may we not reprobate if done to ourselves? Yet when we would state how laborious, how regular, how well-instructed are the present

ministers of the Church ; when we point to the exalted qualifications which are required, both intellectual and moral, then we are met, perhaps, with a reference to the days of Charles the II, or George the II, or even to the ribaldry of Fielding and Smollett, or to the veracious instances in a scurrilous novel or an obscene farce ; and the wolf can still say, as he said of old, ‘ well, if it was not you, it was your grandfather ! ’ * * * If to have a high standard is to demand a diligent, self-forgetting, self-renouncing discharge of active duties, to do as much good as possible, and no evil ; to be charitable in deed, and word and thought, to be kind and courteous, and liberal, yet personally strict, and pure, and spiritually-minded, and to feel at last, the inadequacy, the imperfection, the unprofitableness of all that man does, or *can* do, as forming for himself a charter or title-deed of everlasting reward, then is the standard of the orthodox clergy as high as can be easily imagined. But if to denounce the innocent recreations and elegancies of life, to deny that there is a proper time and place for moderate enjoyment, to make a Christian, instead of carrying a spiritual temper into society, exclude himself from social existence, and to cover the august and radiant lineaments of religion with a funeral pall of blackness and austerity ; if this be to have a high standard of requirements, then, perhaps, as to the majority of her ministers, the Church of England has it *not*. But let those ministers be judged fairly from *themselves*, and not from a few erratic specimens of heedlessness or immorality, whom the high Church party has of all the strongest reason to repudiate and dislike, because no party has suffered from them so unjustly or so much.

‘ In the same way let their divinity be judged from their own authors, and not from theologians, if theologians they can be called, such as Blair and Alison, between whom and them there subsists no link or alliance. Are such authors wanting ? Even as we write, the recollection of mighty names comes upon us like a flood : and yet not so much the Hookers, and the Jewels, the Barrows, and the Taylors, the Tillotsons, or the Horsleys, of times gone by, as men who at this day adorn the bench, and send forth from our pulpits the genuine doctrines of the gospel in the full beauty of their holiness ; men, who preserve the harmony and entireness of truth, and, without offensive familiarity, or the perpetual recurrence of the same phrases, make Jesus Christ the capital figure in every compartment of their canvas ; men, with whose names we forbear to illustrate our page, because we would not incur the imputation of flattery. Let the character of high Church doctrines be judged by that vast and glorious body of divinity, which has cast a constant illumination over the Christian world : or let it be judged by the Bampton, and the Boyle, and the Warburton, and the Hulsean Lectures ; but not by miserable shreds and patches detached and scraped together from lucubrations committed hastily to the press by some inconsiderate individual.’ * * * “ Let it also be recollected, that in defending the distinctive shades of high Church doctrine, we are not obliged to defend the language and the practice of persons, whom we should refuse to recognize as high Churchmen. We have positively nothing to do with them. It is

almost universal with men, who have no creed and no religion at all, to profess themselves of that creed and that religion, which is dominant and fashionable; and, therefore, there will always appear a larger proportion of careless, or irreverent, or reprobate members attached to the faith and party of, the majority of a land."

John Wesley lived and died in the communion of the Church of England, and from it he "avowed that he never in any respect dissented, either in doctrines, rites, or customs, more than, as he deemed, absolute necessity compelled him; Adam Clarke, the chief of all their men of learning, loved the Church of England; received with much satisfaction and benefit, (as he, not only then, but even afterwards thought,) the rite of confirmation from one of its Bishops, *after the commencement of his duties as a Methodist preacher*; trained up two sons as ministers of the established Church, and but a short time before his death, in a large public meeting, openly avowed his love and respect for this *very corrupt* establishment! Nor were these sentiments peculiar to these individuals, they *are now* entertained by a large majority of the Methodists in England."—*Churchman*.

ON RELIGIOUS ESTABLISHMENTS.

From the British Critic.

"It is a fact, which is also studiously kept out of sight, that the governments in many of the United States of America have interfered to promote public institutions for the education of the community. This was an object which Washington knew how to value; and one of the latest acts of his public life was to recommend to his countrymen 'a national system of education to assimilate the manners of the people.' Where this care is embraced in any degree by the government, *the principle of an establishment is admitted*. It is true that some of their public documents breathe a spirit adverse to such institutions; laws for the observance of the Sabbath and other salutary moral restrictions have met with but indifferent success: and the failure has been hailed as a new triumph by all who wish to drink the cup of democracy to the dregs. The good sense, however, and the religious feeling of the people have not given full effect to these transports." * * * "As to the men who vituperate a religious establishment in connexion with the state, and yet advocate an educational establishment in connexion with the state, we may surely smile at the gross inconsistency which they display; and, unless charity forbade us, we might hurl back with a deadly effect some of the taunts and contumelies with which we have been assaulted. To this state education then are all to contribute? What! they who are still obstinate in their incredulity as to the benefits of any popular education at all, are *they* to contribute? They, who dislike the principle of a *state* education, are *they* to contribute? They to whom the particular method of state education which happens to be adopted is insurmountably obnoxious, are *they* to contribute? And can the very persons, who are the parents and patrons of such a scheme, talk of the very principle of a Church establishment as a rank oppression and an in-

tolerable wrong. With what colour or pretence can they be guilty of a self-contradiction so extravagant and so barefaced? Just let us suppose a specific instance in the conduct of these liberty-mongers. They go (at least, the legislature by their intervention goes,) to some sour and sturdy person in decent circumstances, who loves his own money much better than the education of the people. 'Sir, you must pay £2 per annum towards the new system of state education, introduced under the authority of parliament.' The man refuses, with expressions not the most polite, and tells them that 'all classes ought to educate themselves or their own children, or that the classes, which cannot are better without education.' His remonstrance is in vain, he must pay or see an execution upon his premises. The liberty-mongers, we will suppose, next go to the poor man with another kind of compulsion. 'You must send your children to school.' The man or his wife answers, 'I have no wish to send them;' or 'I wont send them;' or 'I can't send them,' 'one is ill;' or 'another has no shoes;' or 'another has a job by which he earns 3s. a week.' These cases avail nothing. The children must go to school, or the parents must pay a penalty, or go to the tread-mill. That the rich and the poor persons thus described would act rightly, we need not and do not assert. But these cases, which would not long remain *imaginary* cases, may at once show that in very many points there is nothing so despotic as the theory of modern liberalism, and nothing so arbitrary as its practice." * * "Nor can we here deny ourselves just a few words upon the broad principle of the Church. We assume that a National Church is instituted for the good of all the nation: and that all the inhabitants of a country do actually derive a specific benefit from an established religion, as much as an established government. We affirm that a sound and scriptural religion, standing between profaneness and fanaticism, upholding the State, and upheld by the State in turn, does *more* for the peace, the good order, the public and private virtue, the public and private happiness of an empire, than all its civil enactments and all its municipal police. Hence it is inferred, that the liability to contribute to the support of the Church becomes an universal liability, upon precisely the same principle as the liability to contribute to the support of the State: therefore, that the dissenter, or the infidel, who enjoys in many ways a direct and indirect advantage from the ecclesiastical establishment, may be, with both a legal and moral equity, taxed for its maintenance; as a man who is a Republican at heart may be taxed for the maintenance of a Monarchical Government, while he lives under its protection; in short, that the individual hardship, if it exists, must bend to the public welfare; and that the general arrangements of an empire cannot be regulated by individual opinions nor vary with them; and that exemptions cannot be made, in compliance with caprice, or as a premium to irreligion."



PSALMODY.

"Amongst," (says Bishop Secker,) "our ancestors, who judged of propriety as discreetly as ourselves, to say no more, the rich and the

honourable joined humbly and cheerfully with the poorest of their fellow Christians in the duty of psalmody, however artlessly performed. And it is worth our while to reflect what it is, either to disdain, or be ashamed, or be too indolent to lift up our voices to the honour of our Maker, when we come into his house professedly to worship him; for he has commanded that one part of his worship shall be this." *

* "It is however," says Bishop Gibson, "by no means recommended, that the clergy should invite or encourage the introduction of those *uncommon and ridiculous tunes*, which have sometimes been brought into churches, the consequence of which is, that the greater part of the congregation are silenced, and do not join in this exercise at all; but that they should endeavour to bring their whole congregation, men and women, old and young, or at least as many as they can, to sing a few of the *plainest and best known tunes* in a decent regular, and uniform manner, so as to be able to bear their part in them as the public service of the Church." * * * "Every musician," says Rev. J. C. Latrobe, "possessed of sound taste and judgment, will readily acknowledge, that simplicity is a grand source of beauty in Church music; and yet superior genius seems required, to be conscious of its powers and willing to follow its dictates; such is the prevalence of depravity. But there is still something of far greater importance than our taste and judgment, that determines the real degree of excellence in Church music: this is nothing less than the blessing of God conveyed unto us through the means he deigns to employ. If, when we sing unto him, we feel his divine presence with us, hearing our prayers, accepting our praises, and that our hearts are enlivened and comforted by the contemplation of his mercies, then, and not otherwise, both singing and praying become sanctified unto us; and tunes that appear, perhaps, to have but little musical merit to gratify the cravings of a fastidious appetite, will convey the purest and most devout sensations to the hearts of the hearers; yea, even when only repeated upon an instrument, will call to their minds an after-taste of the blessings conveyed unto them by the words of the hymns to which they are adapted." * * * "Those who have listened with attention to the solemn psalmody of the Germans, accompanied by an organ, particularly in the churches of the United Brethren, are appealed to, for the correctness of the above remarks in favour of *plain psalmody*; fully sensible that they will concur in the opinion, that the restoration of it will in time enable congregations to comply with the injunctions of the royal psalmist, 'let the *people* praise thee, O God! yea let *all* the people praise thee.'"—*Pro. Episcopalian*.

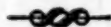


DUTIES OF CHURCH OFFICERS.

From the Auburn Gospel Messenger.

"I have a few words to say with regard to the duties of officers of the congregation in as much as these duties seem not always to be understood. The Church-wardens, in addition to the duties which belong to them in common with vestrymen, are especially charged with the care and preservation of the Church edifice. They are also to see

that order and propriety of conduct are preserved in the time of divine worship, and that the service is celebrated according to the laws and rubrics of the Church. The corporate body, consisting of the Rector, wardens and vestrymen, in the nature of their office, constitute a board of trustees to whom is committed, for the time being, the interests of the congregation. Many men who have held these offices have entirely misapprehended their nature, and have acted in the discharge of them without any reference to their accountability to the congregation for the manner of discharging their trust. Men holding these offices have no better right to act upon their own private feelings and wishes than the guardian has to apply to his purposes the property of his ward. To weigh well the matter and to act from the dictates of sound judgment and plain good sense, guided by the divine word, is what they are obliged by every consideration to do. When they do this they will promote the prosperity of their congregation, and have a clean conscience towards God. If they do it not, they are profaning the things which belong to God's house, making the wholesome provisions of the Church, the occasion of indulgence for their wills or whims. The vestryman who does not discharge these duties from a sense of his religious obligations, and with reference to the true good of the Church, is injuring the cause which he is bound to uphold, is destroying the temple which he is pledged to assist in building."



ON THE OBSERVANCE OF THE SABBATH.

"Dr. Farr, a physician, examined before the late Committee of the British House of Commons, gives this important testimony.

'You have practised as a physician for many years?'—Yes.

'State the number of years.'—Between thirty and forty.

'Have you had occasion to observe the effect of the observance and non-observance of the seventh day or day of rest during that time?'—I have. I have been in the habit during a great number of years, of considering the uses of the Sabbath and of observing its abuse. The abuses are chiefly manifested in labour and dissipation. The use, medically speaking, is that of a day of rest. In a theological sense it is a holy rest, providing for the introduction of new and sublimer ideas into the mind of man, preparing him for his future state. As a day of rest, I view it as a day of compensation for the inadequate restorative power of the body under continued labour and excitement. A physician always has respect to the preservation of the restorative power, because if once this be lost, his healing office is at an end. If I show you, from the physiological view of the question, that there are provisions in the laws of nature which correspond with the divine commandment, you will see from the analogy, that 'as the Sabbath was made for man,' it was a necessary appointment. A physician is anxious to preserve the balance of circulation, as necessary to the restorative power of the body. The ordinary exertions of man *run down* the circulation every day of his life; and the first general law of nature by which God (who is not only the giver, but also the preserver and

sustainer of life,) prevents man from destroying himself, is the alternating of day with night, that repose may succeed action. But although the night apparently equalizes the circulation well, yet it does not sufficiently restore its balance for the attainment of a long life. Hence one day in seven, by the bounty of providence, is thrown in as a day of compensation, to perfect by its repose the animal system. You may easily determine this question as a matter of fact by trying it on beasts of burden. Take that fine animal the horse, and work him to the full extent of his powers every day in the week, or give him rest one day in seven, and you will soon perceive, by the superior vigour with which he performs his functions on the other six days, that this rest is necessary to his well being. Man, possessing a superior nature is borne along by the very vigour of his mind, so that the injury of continued diurnal exertion and excitement on his animal system, is not so immediately apparent as it is in the brute; but in the long run he breaks down more suddenly; it abridges the length of his life and that vigour of his old age, which (as to mere animal power) ought to be the object of his preservation. I consider, therefore, that in the bountiful provision of providence for the preservation of human life, the sabbatical appointment is not, as it has been sometimes theologically viewed, simply a precept partaking of the nature of a political institution, but that it is to be numbered among the natural duties, if the preservation of life be admitted to be a duty, and premature destruction of it a suicidal act. This is said simply as a physician, and without reference at all to the theological question; but if you consider further the proper effect of real Christianity, namely, peace of mind, confiding trust in God, and good will to man, you will perceive in this source of renewed vigour to the mind, and through the mind to the body, an additional spring of life imparted from this higher use of the Sabbath as a holy rest. Were I to pursue this part of the question, I should be touching on the duties committed to the clergy; but this I will say, that researches in physiology, by the analogy of the work of providence in nature, will establish the truth of revelation, and consequently show that the divine commandment is not to be considered as an arbitrary enactment, but as an appointment necessary to man. This is the position in which I would place it, as contradistinguished from precept and legislation; I would point out the sabbatical rest as necessary to man, and that the great enemies of the Sabbath, and consequently the enemies of man, are all laborious exercisers of the body or mind, and dissipation, which forces the circulation on that day in which it should repose; whilst relaxation from the ordinary cares of life, the enjoyments of this repose in the bosom of one's family, with the religious studies and duties which the day enjoins, not one of which, if rightly exercised, tends to abridge life, constitute the beneficial and appropriate service of the day. The student of nature, in becoming the student of Christ will find in the principles of his doctrine and law, and in the practical application of them, the only and perfect science which prolongs the present, and perfects the future life."

THE REV. G. T. BEDELL, D. D.

Extracts from a Notice in the *National Gazette*.

"When we know, that for at least fifteen years he has contended with a malady which seldom permitted a single day of entire comfort, we are doubly impressed with astonishment at the labours endured and the works executed by him. The mystery is easily explained, however, when it is known that he lived with the single purpose of serving his divine master, and that though possessed of a facility and versatility of talent, which would have seduced almost any other man into procrastination, he seldom lost the little fractions of time, so generally squandered; but in every place, and at all seasons, was accustomed to seize his pen, and record his thoughts. He has been often seen in his vestry room, in the midst of his friends, immediately after laborious public duty, committing to paper, hints for future sermons, or anticipated publications. This economy of time, too, was practised by the man who has more than once written out an entire sermon, at a single sitting. Valuable as he was in other respects, in none has Dr. Bedell exhibited a more useful and a rarer lesson." * * *

"His singleness of heart, and force of religion, made Dr. Bedell eminently practical. The speculations which might illustrate the man, were avoided for the services which might save the sinner, and that only seemed important in his eyes, which promised to advance practically the mighty cause in which he had embarked his energies, and to which he sacrificed, first his health, and then his life. Every thing was turned by him to religious account. He edited a newspaper, it was a *Christian Register*. He wrote a review, it was to bring the example and precepts of Heber attractively before his readers. He published a *Souvenir*, it was to press the popular annuals into the service of religion." * * * "Judging of oratory by its effects his was of the highest order, for he reared St. Andrew's from its foundations, and that Church with its overflowing people, its numerous societies, its rich donations, its thousand scholars, is the very point to which the Episcopal public turns for an example of active, good, and extended usefulness." * * * "His year has closed almost in its spring, but the fruits were mingled with the blossoms, and amidst the buds and flowers of the earlier season we hail the ripened grain, and the rich abundance of a productive autumn—who then shall lament, that 'his sun has set while it is yet day,' since he has done his work, and avoided the ills of the sunse. of life! It was an early, but not a premature death."



The difference between a gift and a legacy.—He who gives money after his death, gives nothing of his own. He gives it only when he cannot retain it. The man who leaves his money for the single purpose of doing good, does right, but he who hopes that it is a work of merit, should remember that the money is given, that the privation is endured, not by himself, but his heirs. A man who has more than he needs should dispense it while it is his own.—*Dymond*.

POETRY.

THE SACRIFICE.

To the Editors of the Gospel Messenger.—The accompanying verses came accidentally into my possession many years ago; the source whence they were obtained is unknown; should you deem them worthy of insertion in the *Gospel Messenger*, their appearance there would oblige
A SUBSCRIBER.

The morning sun rose bright and clear,
On Abraham's tent it gaily shone,
And all was bright and cheerful there.
All, save the patriarch's heart alone.

When God's command arose to mind,
It forced into his eye the tear,
And though his soul was all resigned,
Yet nature fondly lingered there.

The morning's simple fare was spread,
And Sarah at the banquet smiled,
Joy o'er her face its lustre shed,
For near her sat her only child.

The charms that pleased a monarch's eye,
Upon her cheek had left their trace,
His highly augured destiny,
Was written in his heavenly face.

The groaning father turned away,
And walked the inner tent apart,
He felt his fortitude decay,
While nature whispered at his heart.

Oh! must this son, to whom was given,
The promise of a blessed land,
Heir to the choicest gifts of heaven,
Be slain by a fond father's hand?

This child, for whom my eldest born,
Was forced an outcast from his home.
And in some wilderness forlorn,
A savage exile doomed to roam!

But, shall a feeble worm rebel,
And murmur at a father's rod?
Shall he be backward to fulfil
The known, the certain will of God?

Arise my son, the cruel fill,
And store the scrip with due supplies,
For we must seek Moriah's hill,
And offer there a sacrifice!

The mother raised her speaking eye,
And all a mother's soul was there,
She feared the desert drear and dry,
She feared the savage lurking near.

Abraham beheld, and made reply.
On Him from whom all blessings flow,
My sister, we with faith rely,
'Tis He commands and we must go.

The dutious son, in haste obeyed,
The scrip was filled, the mules prepared,
And with the third day's twilight shade,
Moriah's lofty hill appeared.

The menials then at distance stay'd,
Alone ascend the son and sire,
The wood is on his shoulder laid,
The wood to build his funeral pyre!

No passion swayed the father's mind,
He felt a calm, a death-like chill,
His soul all chastened, all resigned,
Bowed meekly, tho' he shuddered still.

While on the mountain's brow they stood,
With smiling wonder Isaac cries,
My father, to the fire and wood,
But where's the lamb for sacrifice.

The holy spirit stayed his mind,
And Abraham answered, slow and calm.
With steady voice, and look resigned,
'God will provide himself a lamb.'

But let no pen profane like mine,
On holiest themes too rashly dare,
Turn to the book of books divine,
And read the blessed promise there.

Ages on ages rolled away,
At length the time appointed came
And on the mount of Calvary.
God did indeed provide a Lamb!

RELIGIOUS INTELLIGENCE.

Missionary Lecture.—The *ninth* was delivered at the usual place and on the appointed day in October, and the amount collected was \$20.

St. Peter's.—The corner stone of this Church, (being the *fifth* Protestant Episcopal Church in Charleston,) was laid on the 23d of October, by the Bishop of the Diocese. An address was delivered by the Rector, before, and after which, prayers were offered by the Bishop. The cheering light of one of the pleasantest days of our pleasant autumn, corresponded with the grateful and gladdening feelings of the occasion, but there was a gloom cast on the scene, and a chill in the heart, from the intelligence received at the moment, and feelingly announced by the speaker, of the sudden death of a distinguished benefactor of the Church, one of our most estimable citizens. The death of no other individual could be more deeply and generally lamented in this community, and we may add, this death will be felt by many, not only in the distant places of our country, but in each of the continents, for to them all, his philanthropic liberality has extended.

Domestic and Foreign Missionary Society of the P. E. Church.—In the "Record," for October, in a letter from the Rev. Mr. Robertson, Missionary in Greece, we read, "I have often heard, and once inclined much myself to the opinion, that our incomparable service-book was but little adapted to other worship than that of the great congregation; but every day's experience teaches me more and more that it is wholly unfounded. Where some cherished prejudice is not an impediment, there is no way, I believe, in which the heart can be so directly and fervently raised to God, in any social worship, as through the instrumentality of this 'form of sound words.' Even on the desert sea-shore, with only the wild dashing of the waves to heighten the response, languid and weary in body and mind, we felt no want of the excitement of new words and eloquent turn of phrase, while we 'lifted up our hearts unto the Lord,' in the sober majesty and deep pathos of our long-accustomed liturgy." The Executive Committee of the Society have resolved that there should be two missionaries sent to China, (one, Rev. Mr. Lockwood has been appointed) that they should for sometime be altogether itinerants, should study medicine for six months in Philadelphia, and that the aid and interest of the Church be specially solicited to promote the objects of this mission. The contributions for the month amounted to \$1,951 of which \$220 from South-Carolina.

In the "Record" for November, the Rev. Mr. Wright, Missionary in Tennessee, writes: "Our brethren of the North, and in many parts of the South, have no idea of the difficulties of Western missionaries; nor do I wish that they should know more from personal experience. With few friends and many enemies, destitute of bells, churches, libraries, and sometimes prayer books, exposed to heat and cold, per-

plexed, persecuted, and often cast down, ours is no enviable station: and did we not know whom we serve, and believe that, feeble as we are, our incipient efforts in the cause of God and his Church may be productive of lasting and incalculable good, we should certainly become 'weary' even 'in well doing,' and faint under our various burdens." The Missionary in Illinois, writes: "The people have been so long destitute of the privileges of the gospel, that they have become in a measure insensible to their momentous importance. There is in our nature a constant tendency to degeneracy. Hence, when men are placed beyond the external restraints of religion for any great length of time, facts most affectingly demonstrate, that they either become stupidly indifferent to its spirit and its claims, or decidedly hostile to them. I make this remark, the truth of which must be obvious to every one that will take the trouble to observe in order that the members of our Church may see the urgent necessity of establishing the institutions of the gospel in our new settlements, while they are yet in their infancy." The Rev. Mr. Hill, from Greece, writes: "We can now say with confidence, that the labours of your missionaries are duly valued and most honourably acknowledged, by all the members of the government. We have received the most unequivocal proofs of the favour of the regents, *personally* expressed; and the respectful and honourable manner in which we have been every where received by the families of the regents, the ministers, and foreign diplomatists, has been the more gratifying to us, as it has been unsought, and purely the consequence of their real estimate of the value of our missionary establishment. Providence has certainly raised up for us a host of powerful friends, and it seems impossible to conceive of a higher degree of respect and confidence than that which we now enjoy." *

* "I have had two important conferences with the regency, that is, with Baron de Maurer, and d'Abel, on the subject of our schools. They assure me they cannot but express their admiration of the state and progress of our schools; that Greece owes us a debt of gratitude, which, as long, as they are at the head of this government, they will never cease to acknowledge. They said they felt most deeply the great responsibility which rested upon them to place this government upon a sure and solid basis, and that could only be done by introducing among them the lights of science and education, founded upon Christian principles, that they saw with pain the total destitution of such means in Greece, except so far as our efforts had extended; and they begged me to aid them in their efforts, adding that they earnestly wished me to present them a memoir, stating in what manner such institutions as ours can be established elsewhere." * *

"The Government have officially recognized our Missionary school, by designating our female school as the *Government Seminary* (διδασκαλειον) for the instruction of female teachers, under the sole direction of Mrs. Hill and myself. They have also, as I learn, agreed to send *twelve young females* selected from different provinces of Greece, to be so educated." * * "We have now 500 scholars in our schools, of whom near 400 are females." Amount received during the month by the Society \$1,128,—nothing from South-Caroliana.

Ohio Convention.—Extract of a letter. "Every morning the Church was opened at 6 o'clock for devotional exercises. Three or four of the clergy generally took the chancel, and one commenced with a portion of the liturgy. The other prayers were *extempore*." With no desire to find fault, but with a sincere and anxious desire to maintain the institutions of our venerable Church, and to propagate them "as they are in the far west, we would respectfully ask is not an exclusive preference for precomposed prayers when offered in the Church an established principle of our Church? Would any portion of the Church of England sanction the proceeding here noticed? Is it not expressly forbidden by the 45th Canon? If extempore prayer in the Church is admissible at 6 o'clock, why not at any hour and on any day? Is there any rubric or canon to meet the case of substituting for "the order of morning and evening prayer," extempore prayers? Let these questions be pondered?

India.—Extract of a letter from the Bishop of Calcutta. "India is opening to the Gospel; the prodigious benefits of Mr. Grant's bill, throw aside the portals to all improvements, civil, commercial, literary, moral, religious. The administration of equal laws,—the admission to offices of trust, and the existence now, for the first time, given to India as a nation, together with the use which is being made of these advantages by the dispersion of Bibles and religious tracts, the planting of missionaries and the gathering in of converts, present an inviting prospect, such as the East since the invasion of the Mahomedan imposture has never seen. Send us out, then, missionaries, schoolmasters, catechists. Let some of your fine youth of the grammar-school visit the magic scenes of eastern splendor. Advise your enterprising travellers to pass through India instead of the narrow Europe. The steam navigation will now enable you to make in six or eight months a delightful voyage by the Mediterranean and Red Seas to Bombay and Calcutta, and return without a day's hot weather. Exhort, then, your opulent and pious friends to sow a part of their wealth in this land of promise.

Thirty years since not a hundred laborers or schoolmasters would have been welcomed here, *now*, if a *thousand* times the number already among us were sent, we have room, and work and calls of mercy for them all. We know not what to do to supply our own stations, the most wide and important. A crisis is arrived; one of those conjunctures when the aids of the civil power—the spirit of inquiry among the heathen, and the zeal of the spiritual Church, lead us to hope for the most important and blessed results. *India's visitation seems travelling on.* European learning is eagerly sought. Hindooism has lost its religious hold. The Governor General is pushing forward improvements on all hands. Some of the most frightful images of idolatry have been put down. Missionaries are crowned with success. The *crisis* is rapidly hastened by Mr. Grant's noble charter bill, in which all the benefits prepared for so many years by the wise and able father in a more private manner are consolidated and enlarged. We only want *men, funds, prayer*, and the Holy Spirit, (and all these are comprehended in

the promises on which the Church relies,) in order to see the prophetic glories of the latter day commence."

Religious Periodicals.—Two under the direction of members of our Church are proposed, "the Missionary," edited at Burlington, N. J., and the "Southern Churchman," at Richmond, Va. Would not *Virginia Churchman*, be a more appropriate name?

Gratifying Signs of the Times.—The Charleston Rail Road Company have resolved that their road shall not be used on the Lord's day. Schoolcraft, in his narrative of the expedition to the sources of the Mississippi, says; "No Sabbath day was employed in travelling. It was laid down as a principle, to rest on that day, and wherever it overtook us, whether on the land, or on the water, the men knew that their labour would cease, and that the day would be given them for rest. Such of them as felt the inclination, had the further privilege of hearing a portion of the Scriptures read, or expounded, or uniting in other devotional rites. There were but a few hours of a single morning, and a few hours of a single evening, of separate Sabbaths, at distant points, which were necessarily employed in reaching particular places. And the use of these appeared to be unavoidable under the peculiar circumstances of our local position. It may, perhaps, be thought, that the giving up one seventh part of the whole time employed on a public expedition in a very remote region, and with many men to subsist, must have in this ratio, increased the time devoted to the route. But the result was far otherwise. The time devoted to recruit the men, not only gave the surgeon of the party an opportunity to heal up the bruises and chafings they complained of, but it replenished them with strength; they commenced the week's labour with renewed zest, and this zest was in a measure, kept up by the reflection, that the ensuing Sabbath would be a day of rest. It was found by computing the whole route, and comparing the time employed, with that which had been devoted on similar routes, in this part of the world, that an equal space had been gone over in less time, than it had ever been known to be performed by loaded canoes, or (as the fact is) by light canoes, before. And the whole expedition, its incidents and results, have been of a character furnishing strong reasons for uniting in ascriptions of praise to that Eternal Power, who hath been our shield from 'the pestilence that walketh in darkness and from the destruction that wasteth at noon day.'"

Oneida Indians.—They are strongly attached to the Protestant Episcopal Church, have erected a building in which services are conducted by a lay-reader; the holy communion has been administered several times by the Rev. Mr. Cadle, number of communicants more than 50. In a statement published by them, they say, "It is their intention to have no admixture of administrations and to bring up their children in the principles of the Protestant Episcopal Church."

Confirmation.—The annual Confirmation for the Churches of the City, was held in St. Michael's Church on Saturday the first of November, when 68 persons were received to the Rite.

Methodists in Ireland.—"The preachers and missionaries sent out by this connexion, are regarded only as Protestant teachers, and do not in any case interfere with the administration of Baptism and the Lord's Supper, nor do they hold their meetings during the canonical hours for Divine Service in the Church of England. The trust deeds of the greater number of the preaching houses are so drawn up that the property in these houses becomes forfeited to the Crown, in case the preachers should ever sanction any separation from the established Church, or any innovation on the primitive plan of Methodism.

The great majority of the members of this Society attend on the ministry of the Established Church, have their children baptized by her clergy, and regularly and profitably partake of her communion. The Society does not, however, interfere with the right of private judgment, in cases where education or prejudice may attach some of its members to other orthodox churches.

At their annual meeting in Dublin, the Conference, composed of preachers and representatives of the Societies, attend Divine worship, in one of the churches and unitedly partake of the holy communion." Mr. Wesley, "always professed himself a member of the Established Church, and within less than a year before his decease, he made the following declaration:—"I declare once more that I live and die a member of the Church of England; and that none who regard my judgment or advice, will ever separate from it."

The Temperance Reformation.—A committee of Parliament in their report say, the vice of intoxication has *declined* within some years among the higher and middle ranks of society, but been on the increase among the laboring classes of England, Scotland and Ireland. As one cause they notice the mingling, the gift or use of intoxicating drinks with almost every important event of life—in convivial entertainments and even in the commercial transactions of purchase and sale. As another cause they notice the temptations placed in the daily path by the additional establishment of places where liquor is sold. Among the *remedies* proposed, is this *very important one, worthy of adoption in our country*, viz: The refusal of licenses to all but those who will confine themselves *exclusively* to dealing in that article and consequently the entire separation of the sale of spirits from groceries, provisions, wine or beer, excepting only in hotels for travellers.

Prayer Book.—A non-episcopal missionary at the Sandwich Islands, writes: "A few weeks ago, an old man from Virginia, who came to these Islands in 1803, called at our house for a prayer-book. I had none to give him, and have been obliged to deny many who have called as he did for a prayer-book. I would take the liberty to make a request for a supply of Common Prayer-books."

NEW PUBLICATIONS.

A Charge to the Clergy of the Prot. Epis. Church in the State of Ohio, on the Preaching of Christ Crucified, delivered before the seventeenth annual Convention of the Diocese, at Chillicothe, September 5th, 1834, by Charles P. McIlvaine, D. D. Bishop of Protestant Episcopal Church in the State of Ohio.—There are sentiments in this Charge, to which we unqualifiedly assent, and illustrations as just as they are beautiful and striking, but we must add, in candour, there are remarks which if not untenable, are liable to be misunderstood, and so, to say the least, may countenance error. Some of these we shall briefly notice. If by "*preaching*" we are to understand the making the gospel known, and the persuading men to embrace it, we would not object to the views here taken on the importance of the work, although we would not institute an comparison between the duties of the ministry, and call one "*the great work*," thus implying that the others are lesser works. The edifying of "*the body of Christ*," is one work of the sacred office—and the bringing men into the fold of Christ (both in humble dependence on divine grace) is another work, but which is "*the great work*" Scripture saith not. But if the word "*preaching*" is here used in the popular sense, as descriptive of the exercise of the pulpit, we think with all due deference, that undue importance is attached to it. St. Mark has it, "*Go preach the Gospel.*" But in St. Matthew we read "*go teach all nations*," and in St. John "*Feed my sheep, feed my lambs.*" Now as men may be taught, and were designed to be taught, as they may be spiritually fed, and were designed to be fed not only by the exercise of the pulpit, but also by the exercise of the desk, viz. the public reading of Holy Scriptures, without note or comment; by the exercises at the font and at the holy table, viz. by the visible signs of doctrine and duty impressively set forth in the water of baptism, and in the bread and wine of the holy supper; by the exercise of catechising which may be usefully used with adults (as in Bible classes) and not with children only—and by the exercise of pastoral visitation, for says St. Paul, ("*I have taught you from house to house*,") we do hold, that to represent preaching (as the word is now commonly understood) as "*the great work* for which the sacred office was established," as the "*instrumentality* through which "*chiefly sinners shall be saved*," as the means "*especially*" of "*the gathering of the nations*" as "*the hearing*" by which eminently faith cometh, is to elevate it too much, and unavoidably to disparage the other modes of teaching and influencing viz. the public reading of the Scriptures; the administration of the sacraments (whereby spectators and not merely the parties are movingly addressed) catechising, and pastoral teaching, "*as well of the sick as of the whole.*" We must believe that in this Charge preaching is referred to in the general sense, in which it is used in Scripture, as synonymous with instruction, and not in the popular sense which confines it to sermons, and public addresses from the pulpit. If the pulpit exercise was the paramount duty of a minister, as is held by many non-episcopalians, we have no hesitation in saying, the ordination offices in our prayer book would have been differently constructed. The Deacon is told that it appertaineth to his office to assist in divine service, and the holy communion—to read holy Scriptures and homilies—to instruct in the catechism—to baptize—to preach and to search for the poor, no prominence being given to preaching; and so the Presbyter at his ordination is told from the Scriptures, that he is appointed for "*the perfecting of the saints—for the work of the ministry—for the edifying of the body of Christ*," that he is a labourer, that he is a "*shepherd*," and in the address to him, "*a messenger to teach, a watchman to premonish, and a steward to feed and provide for the Lord's family—to seek for Christ's sheep dispersed abroad*," i. e. the redeemed generally, and also "*for his children (that is the baptized) who are in the midst of this naughty world, that they may be saved through Christ.*" He promises to instruct the people, of course by preaching and otherwise, and also "*to minister the sacraments and the discipline of Christ*"—"to use private monitions and exhortations as well to the sick as to the whole."

The Bishop is reminded at his consecration of his duty to administer godly discipline, and also diligently to preach the word, or as it is expressed in another prayer of the same office "*to spread abroad the gospel*," of course, by all the scriptural methods, and not by pulpit addresses only.

"To preach *Jesus Christ*," is to preach his gospel, that is to make known and recommend his character, offices, doctrines, precepts and motives; and, says the Charge, "*to set forth the glories of his (Christ's) person and of his work—to teach him in his*

various offices and benefits, in his humiliation and death—his resurrection and exaltation, in his freeness of grace to receive, and his fulness of grace to save, the chief of sinners; to persuade men to flee to him as their refuge, to follow him as their Shepherd, to submit to him as their King, to rejoice in him as their everlasting portion, and always and by all means to glorify him as Head over all things for his people; this was the life's business of the Apostles.' And so again, "the gospel is a *system* of truth and duty; its parts all harmonious and mutually relevant and dependant. It has a centre, luminous, glorious, all-controlling, to which all the parts around refer for the light in which they are revealed, and the harmony of their every bearing. You can neither illustrate this system till you have shown its central power and light; nor fully describe its centre without exhibiting the various relations and dependencies of its surrounding system. The centre is Christ. All lines meet in him—all light and life come from him—all truth is dark till he is risen upon the scene. Lesser lights are only to rule the night. It is for the sun to rule the day. * * * "There is nothing revealed as pertaining to him that is not profitable to them, or that you have a right to keep back." * * * "The preaching of Christ too often terminates with the events of his crucifixion; as if when the sacrifice was finished, the whole work of redemption were finished—as if to preach him in his resurrection, and ascension and exaltation, were not as important as to preach him in his humiliation and agony. To show the sinner that his atonement is accepted, you must show that it has been presented at the mercy-seat; you must exhibit our great High Priest as having laid aside the garments of sacrifice for those of dignity and glory, and ascended into the holy place on high, "now to appear in the presence of God for us." Intercession must be preached as the crowning act in redemption. But intimately connected with this office of Christ as our interceding Priest, bearing our names upon his breastplate, is that of the great Prophet of his Church, "in whom are hid all the treasures of wisdom and knowledge," and of whom every disciple must learn "the way, the truth and the life." Essential also to the right enforcement of his priestly and prophetic office, is the exhibition of Christ, "exalted to be a Prince" as well as Saviour, having "all power in heaven and earth," claiming supreme dominion in the hearts of his people—able to subdue all enemies under his feet, and make all things work together for good to them that love him. It is Christ reigning as King—"Head over all things to his church," that sets the seal to all that is precious in his teaching as our Prophet, and all that is availing in his mediation as our Priest—that clothes our message with authority, as well as with mercy and wisdom; and makes the tender entreaties of divine compassion, the peremptory commands of infinite sovereignty. For no purpose is a heavenly skill in the preacher more needed than to exhibit the tenderness of Christ as enforced by his authority, and his authority as commended by his tenderness—to preach him as a Judge and also as an Advocate—to declare not only the love, but the "wrath of the Lamb;" to exhibit his infinite freeness, fulness, and power to save the chief of sinners, and yet the rigid exclusiveness of his salvation to him "that believeth;" so as always "to speak a word in season to him that is weary," and never a word of encouragement to him that persists in his sins. The cross, like the pillar of cloud, is all light to the people of God—all darkness to such as neglect so great salvation." We quote these passages not only for their orthodoxy, but for their eloquence, and to contrast them with another which is liable to be misunderstood, "to preach Christ crucified is to preach the gospel." The author must have meant to preach the doctrine of atonement is to preach an essential part of the gospel, or the gospel is not fully preached where this doctrine is not insisted on. He could not have intended, to have sanctioned the opinion entertained by some and acted upon, that every sermon must notice the doctrine of the atonement, or that no sermon can be considered as containing the gospel unless this doctrine be plainly alluded to. On this subject Bishop White has these admirable remarks, "Neither is it here wished to hold up the idea that a branch of Gospel morality may not be made, distinctly, the subject of a discourse. All contended for is, that instructions grounded on such subjects should be seen as comprehending Christian morals; that is, should be delineated in a Christian extent, and enforced on Christian motives. And indeed, there is no Christian grace in regard to which it may not be affirmed, that all useful effect depends on the regarding of the distinction here stated." * * * "The charge of mere moral preaching is not seldom brought, when it is not well founded. To some ears, nothing short of Calvinism comes under the character of evangelical preaching; while again, to some, a sermon approaches to the proper standard in

this respect, in proportion as it has a tendency to excite animal sensibility. In addition, there are some persons who entertain the opinion, that to render a sermon truly evangelical, it should exhibit the whole Christian doctrine in epitome. It is easy to perceive, that, according to the last theory, there is not in Scripture a single apostolic address, which answers to the character of a preaching of Christ. Let there be taken, for instance, that of St. Paul, on Mars Hill, at Athens; or that of the same apostle before Felix; or that before Festus and King Agrippa; or that of St. Peter to the Jews, on the day of Pentecost; or that of the same apostle to Cornelius, with his household and assembled friends; and it will be found, that there is some leading sense, prompted by the occasion, and not a development so diffusive, as that the very spirit of the matter, principally intended, must be lost in it. And yet there were occasions, on which the addresser found the hearers utter strangers to the contents of the preached Gospel. Accordingly, the argument drawn from them, applies much more forcibly to the ordinary occasions of addressing audiences, doubtless in some degree informed, although having need for one or for another point to be elucidated or enlarged on, from time to time.

There have been here stated two extremes; and the question occurs—What is the proper medium for a minister, satisfied of the censures due to them respectively? These two directions seem sufficient: first, to preach sufficiently often on prominent doctrines of Revelation; not failing to apply them to moral purposes; and secondly, to preach also on moral duties; but this, under the improved forms of the Christian system, and enforced by its peculiar sanctions."

The phrase, "the all sufficiency of the righteousness by faith," if it is synonymous with the all sufficiency of the righteousness or the merits of Christ, contains a precious truth. But we should prefer the change of the words, as they may be understood to favor the doctrine of the righteousness of Christ being imputed to the elect, by which imputation they are absolved from *personal* righteousness. In scripture, faith is said to be imputed to man for righteousness, that is faith under the gospel is accepted in the place of the righteousness or perfect obedience exacted under the law. But it is no where said that the righteousness of Christ is *imputed* to any one, and therefore instead of saying Christ is "the sinner's righteousness," we should prefer to say "Christ is the sinner's *Saviour* unto complete justification through faith."

Our author substantially agrees with us for he impressively says, "Works of righteousness are no less earnestly to be preached as essential fruits of a saving faith, than to be renounced as having any part in our justification with God. We are to make the office of faith so prominent, that without it there can be no union to Christ; and the necessity of work so absolute, that without them there is no evidence of faith; and at the same time, both faith and works are to be represented as deriving all their efficacy, value and existence, from Christ their source and end."

"What is the best mode (asks the author) of exhibiting this wonderful arrangement of grace, so that he who runs may read? Where will you begin? At the outskirts of the system, taking up first its remoter elements, and reasoning on from one relation to another till you get to Christ?" * * * "Astronomers, in teaching the doctrine of the solar system, begin with the sun. They proceed directly to tell what it is, and what it does. This is the first thing to be understood. Nothing in the science can be explained, till this is explained. Let the teacher of the gospel system imitate the example. So I perceive the Apostles began." These just and impressively stated opinions are fully sustained by the example of our Church in her method of instruction. In the Articles (see the 1st and 2d) in the Creeds, in the catechism, and in the arrangements of the Church services, which begin with the Advent—the dawn of the sun of righteousness—she at once brings the inquirer to Jesus. We would not say, that systems of theology founded on a different plan, beginning for example with the existence and attributes of God—the immortality of the soul—the future judgment, and thence passing to the doctrines peculiar to Christianity, are *essentially erroneous*, but the system of instruction, whether in or out of the pulpit, which makes the cross of Christ prominent, and the *first lesson* we hesitate not to say, appears to us preferable, for the reasons which are given in this Charge and for other reasons which might be added.

Our author's concluding remarks appear to us judicious and most seasonable. "There be some who seem to hope for but little effect from the plain, faithful preaching of the cross, except in proportion as it is mixed up with certain artificial expedients of arresting attention and exciting emotion. There is an appetite for

excitement and novelty in the mode of awakening and converting sinners, which seems to be rapidly increasing in some quarters of the Church of Christ, as well in an insatiate thirst for more potent stimulants, as in the number of its subjects. It is lamentably discarding the simplicity of the Gospel, and substituting a kind of preaching, which, with a special pretence of faithfulness and much redundancy and painful irreverence in the use of divine names, is sadly wanting in divine things and spirit; laying almost exclusive stress upon a few disjointed members of gospel truth, and producing most deformed examples of gospel efficacy. There is something too tame and sober in the old paths of inspired preachers, for the taste of some in these days. *To teach as well as preach*—to go the round of Christian truth, instead of being confined to one or two of its more striking parts, has become the "strange work" of many. To excite the sensibilities by swollen representations, rather than to enlighten the conscience by sober and practical exposition of Scripture; to produce effect by drawing lines of visible separation among the people, by bringing the incipient anxieties of the heart into dangerous and unbecoming publicity, and by the hurrying forward of those whose minds are yet unsettled and unexamined, to an open profession of religion, and perhaps a forward lead in devotional exercises, has become the mournful characteristic of much of the ministry that is called evangelical. It may boast many converts; but time will show that it boasts "the lame, the halt, and the blind." It is but another road, though a very short one, to all formality, coldness and spiritual death. There is such a thing as a zealous formality—a stimulated coldness—an excited corpse. Be such reliances, as I have described, far from you, my Brethren!"

D'Oyley's and Mant's family Bible.—Although this valuable work has been long since noticed by us, yet the following from the Churchman may be useful, especially now, when Bible classes are increasing. "The question is often asked of the clergy, 'which do you recommend as the most useful Family Bible?' We never hesitate to say, that originally published under the direction of the Society in England for promoting christian knowledge, and commonly known as D'Oyley and Mant's Bible. It contains a full, yet not cumbrous commentary on the Scripture, drawn from the best human sources,—it is simple and intelligible to all,—it is sufficient for all common purposes in its geographical, historical and critical explanation of difficult passages,—above all, it is eminently spiritual, devotional and practical. It would be impossible here to indicate the numerous authors whose works were put in requisition by the learned and laborious compilers. A simple enumeration of the eminent persons, through whose hands it passed, will sufficiently attest what has here been said. The notes were chosen, digested and arranged by the Rev. Mr. (now Dr.) D'Oyley, and the Rev. Dr. (now Right Rev. Bishop) Mant, both then domestic chaplains to the Archbishop of Canterbury. They were then revised by a committee consisting of Dr. Middleton, (since Bishop of Calcutta,) Dr. Van Mildert, (now Bishop of Durham,) and Archdeacon Pott. The whole matter, after revision, was finally submitted to the inspection of Dr. Howley, Bishop of London, (now Archbishop of Canterbury,) and Dr. Tomline, Bishop of Lincoln, (since of Winchester,) the learned author of "Elements of Christian Theology." The American reprint was edited, with large and valuable additions, by the late Bishop Hobart; and was earnestly recommended by the American Bishops, at its first appearance, for the use of families in their respective dioceses. A later recommendation has been given by the Rev. Mr. Robertson, one of the missionaries in Greece, who says of it, in a recent letter to the Rev. J. V. Van Ingen: "When I left home I had not read three pages of the work, but had entertained, and sometimes expressed a light opinion of it, formed upon the statements of others. A pretty thorough examination of the numbers I possess has convinced me that I was mistaken, and I do not hesitate now to give my opinion, that it is decidedly the best family Bible with which I am acquainted." It is not too much to say that no Episcopal family that can compass the expense, and it has lately been much reduced, should be without these precious volumes.

Churchman's Almanac for 1835.—This is a useful tract for reference and contains valuable information of which no clergymen should be ignorant. That it is estimated, and has much variety in its contents will appear from the following extract: "The patronage given to the last Almanac, between eight and nine thousand copies

of which have been disposed of, has warranted an increase of diligence in the preparation of the number which is now issued. The practical hints at the head of each calendar page, present the views of the Church on some cardinal doctrines and precepts of the Gospel; and their aim is to awaken sinners to repentance, and to build up believers in their most holy faith. The Astronomical department has been prepared by the editor, as before, expressly for this work. The *Celestial Phenomena*, which are peculiarly attractive this year, will be found much more complete than is usual in such publications. The Tide Table, in p. 6. is suited to all our principal ports and harbors. The Moon Table shows her changes, throughout the year, at five of our principal cities; her eclipse also is given for several different longitudes.

The statistical tables and summary views concentrate the results of much investigation and inquiry, and afford an index to the condition and prospects of the Church. Many articles of local interest have been necessarily deferred for want of room, as much matter as possible being compressed into the prescribed limits. The Biographical Notice of Bishop White, is an abstract of a sketch written by the editor, with the aid of original documents furnished by the Bishop. The sketch was first published in the National Portrait Gallery. The notice of Bishop Provost is derived from his own unpublished manuscripts. The other notices are chiefly compilations from standard printed works. It contains biographical notices of our four Bishops who were consecrated in Great Britain, and historical sketches or references respecting our three General Institutions.

OBITUARY NOTICES.

The Obituary department of the "Gospel Messenger," is of course limited, for alas, the ungodly are a great multitude which no man can number, while they who have laid hold of the hope set before them in the gospel are still "a little flock." As few individuals, so also few topics in their lives come within the province of this periodical. Mr. T. W. BACOT, who died on the 2d of October, had long since sealed his connexion with the Church, into which he was admitted in infancy, by a participation of the holy communion. Affliction brought him, as it has many others, to his father's house, and it is believed, in death as in life he experienced the peace and hope which are in believing. As Treasurer of the Society for the Relief of the Widows and Orphans of our Clergy, his gratuitous and valuable services were highly appreciated, and acknowledged by a special vote on the occasion of his declining a re-election, after having held the office for six years; and he no less faithfully and usefully served the cause of the religion of Christ, as President of the Society just named; as a Trustee of the "Society for the Advancement of Christianity in South-Carolina," (which is the great Missionary, Tract, and Education Society of the diocese,) and as a Vestryman of St. Philip's Church, of which he was for several years the Chairman. Of the measures for procuring a new and better organ, and for improving the interior of St. Philip's Church so as to render it capable of accommodating a larger number of worshippers, and more comfortable in inclement weather, he was the chief promoter. These good works are adverted to as adapted to incite imitation, not to do honour to one, who we humbly trust, has received the honour which cometh of God, not for those or any of his deeds, but for the sacrifice of our Lord Jesus Christ, through whom alone are "glory, honour, and immortality," a sacrifice made available to the sinner by the faith which is seated in the heart, and worketh by love.

THOMAS SMITH GRINKE.—In the life and character of this generally admired and beloved individual—the "Gospel Messenger" has a peculiar interest, because his mind, soul, and strength—his judgment, memory, and imagination—his profound knowledge and cultivated taste—his patient and persevering industry—and his great influence were enlisted in the service of the gospel—and his eminent virtues; his devotion to God; his benevolence and beneficence; his truth and justice; his meekness and purity, had for their foundation, not constitutional temperament, not the sense of honor and propriety, to which so much undue efficacy has been attributed, but the gospel principle which the apostle has thus characterized "the love of Christ constraineth us." There can be no mistake as to the motives which controlled, and directed, and quickened such a life and character, but happily we have from his own pen an unequivocal and ample declaration. The reign

of peace, and righteousness and happiness would indeed have commenced on the earth if men universally acted upon such principles as the following:—"Duty and usefulness are the only true basis of all that is noble and beautiful, interesting and valuable in private, social or public life. The deep sense of duty is the most powerful and enduring instrument of intellectual culture. Usefulness is the only safe, consistent enlightened guide in mental cultivation, the only standard of its value, the only object of its labors. And where but in the Scriptures, shall we look for the standard of that duty and usefulness? The best good of mankind are peace, rational freedom, competency, enlightened education and sound morals. Deeper and broader foundations of revolution in society are laid in the Sunday School, and the Tract, in the Bible and Missionary systems than the world has ever seen. All other causes comparatively speaking have only revolutionized government, but these will revolutionize *society itself*. The promulgation of Christianity was the commencement, the Protestant era was the continuation; and these instruments are completing the most noble and glorious, because the most peaceful, virtuous and useful of all revolutions, a *Christian revolution*. "We belong not merely to our parents and our children, to our relatives and friends, but to strangers and even to enemies. We belong not only to our neighbors, to the community in which we live, and to the greater community—our country; but to that vast society, mankind. Let us not imagine, that only those, who are distinguished by talents and virtues, by station, influence and striking opportunities of usefulness, are the subjects of these duties. The humblest teacher in a Village-Sunday-School is bound by them, and ought to realize the solemnity and force of the obligation. Such a conviction will give dignity and authority to the sense of duty; energy, zeal and perseverance to the discharge of it. How ennobling the thought, that the humblest individual in every community sustains these sublime and affecting relations to the whole human family! Though not summoned to govern states, administer justice, or stamp his name on the Literature of his age; yet if he does his duty, he has contributed, though but a widow's mite, to the stock of human virtue and happiness. He has lived for the stranger, as well as for his own family; he has lived, not only for his own day, but for posterity." * * * "Religion, philanthropy, and enlightened common sense, must ever esteem Robert Raikes the superior of Lafayette. His are the virtues, the services, the sacrifices of a more enduring and exalted order of being. His counsels and triumphs belong less to time than to Eternity. The fame of Lafayette is of this world, the glory of Robert Raikes is of the Redeemer's everlasting kingdom. Lafayette has lived chiefly for his own age, and chiefly for his and our country. But Robert Raikes has lived for all ages and all countries."

* * * "Whilst the legislator is employed in arranging the interior details and harmonizing the external action of the machinery of government, I see that he does not even suspect the existence of a system of influences, which descending to the very depths of Society, are building upwards the coral islands of a new and better order of things. I behold the storms of ambition tempesting the deep! I behold the waves of popular tumult dashing in terrific agitation over the surface; but I know that millions of unseen agents are silently, but unceasingly and irresistibly at work beneath the very surface. I know that in depths where the howl of the storm is never heard, where the conflict of waves is never felt, they are forever building upward, and that in due season, according to the wise appointments of Providence, their eternal edifice will appear above the subject waves, glorious in majesty, power and beauty." Perhaps I shall be called a visionary in my system, an enthusiast in my anticipations. If these are the epithets of a prejudiced spirit I regret them, if of a reproachful spirit, I forgive them, if of an incredulous spirit I envy them not. The Christian bows down with tears and sighs, for he knows that not many of the patriots and statesmen, and warriors of Christian lands, are the disciples of Jesus. In vain may we look elsewhere (than to the Bible) for the only true model of character, the model of the parent, guardian and instructor, of the patriot and christian, of the philanthropist and scholar."*

Such was his theory, that his practice was conformed to it in a remarkable degree is attested by the many obituary notices, and public resolutions occasioned by his departure and by the recollections of a large circle of Christian friends.

* Quoted from Sunday School addresses, March, 1831, September, 1831, and March 1834, and addresses on adopting the Bible as a class book, a few words being changed and introduced, not in the least affecting the sense.

DIED, in Baltimore, on the 7th October, 1834, the Rev. JOHN G. BLANCHARD, late Rector of St. Ann's Church, Annapolis.

Pro. Epis. Society for the Advancement of Christianity in So. Ca.

The Treasurer reports:—

Rev. C. E. Leverett, as an annual member.

Parish Library of St. Philip's Church.

The Librarian reports the following donations to the Library:

By Mrs. Elizabeth A Clarkson.—The Missionary Herald for July, August, and September.

By Mr. William Clarkson.—The Sunday School Teacher's Guide.

By Mr. John Clarkson.—Several copies of the Churchman.

EPISCOPAL ACTS.

ORDINATIONS.

By the Right Rev. Dr. B. T. Onderdonk, Bishop of the Diocese of New-York.—On Thursday, September 4, 1834, in St. James' Church, Batavia, Genesee County, Mr. Johnson A. Brayton, was admitted into the Holy Order of Deacons, and the Rev. James A. Bolles, Deacon, was admitted into the Holy Order of Priests. Friday, September 5, in St. John's Church, Medina, Orleans County, the Rev. James O. Stokes, Deacon was admitted into the Holy Order of Priests: Sunday, September 7, in Zion Church, Palmyra, Wayne County, the Rev. William Staunton, Deacon, was admitted into the Holy Order of Priests. Thursday, September 11, in Trinity Church, Seneca Falls, the Rev. Jesse Pound, Deacon was admitted into the Holy Order of Priests. Thursday, October 2, the Rev. Lewis Thibon, Deacon, was admitted into the Holy Order of Priests; and Messrs. Willie Peck and Marmaduke Hirst, were admitted into the Holy Order of Deacons. On Sunday, October 5, in St. Mary's Church, New-York, the Rev. John P. Robinson, Deacon, was admitted into the Holy Order of Priests.

By the Right Rev. Dr. Griswold, Bishop of the Eastern Diocese.—On Friday, September 26, 1834, in St. John's Church, Providence, R. I, Mr. Bull was admitted into the Holy Order of Deacons.

By the Right Rev. Dr. McIlvaine, Bishop of the Diocese of Ohio.—On Sunday, September 7, 1834, in St. Paul's Church, Chillicothe, Messrs. Joshua T. Eaton, Alexander Varian, R. H. Phillips, and Heman Dyer, were admitted into the Holy Order of Deacons; and the Rev. Mr. Suddards, Deacon, was admitted into the Holy Order of Priests.

By the Right Rev. Dr. Moore, Bishop of the Diocese of Virginia.—On Sunday, October 12, 1834, in the Monumental Church, Richmond, the Rev. C. Moore, jun. Deacon, was admitted into the Holy Order of Priests.

CONSECRATION OF CHURCHES.

By Bishop B. T. Onderdonk.—St. John's Church, Sodus, Wayne County, Monday, September 8, 1834. Trinity Church, Seneca Falls, Wednesday, September 10. Christ Church, Morristown, St. Lawrence County, Wednesday, September 17. Du St. Esprit, in the City of New York, Thursday, October 9.

By Bishop Doane.—Trinity Church, Princeton, New-Jersey, September 22.

By Bishop McIlvaine.—St. Paul's Church, Chillicothe, Friday, Sept. 5, 1834.

By Bishop White.—Church of the Epiphany, Philadelphia, Saturday, October 11, 1834.

CALENDAR FOR NOVEMBER.

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| 1. All-Saints. | 16. Twenty-fifth Sunday after Trinity. |
| 2. Twenty-third Sunday after Trinity. | 23. Twenty-sixth Sunday after Trinity. |
| 6. Anniv. of the Juv. P. E. Society. | 30. First Sund. in Advent.—St Andrew. |
| 9. Twenty-fourth Sunday after Trinity. | |